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Oriental monarchs are not given to recording their defeats; these have to be inferred between successive conquests of the same district. The primal difficulty in historical reconstruction of the periods Mr. Cook considers is found in the paucity of the data. However helpful the many questions propounded by the author, most students will feel that we are in sore need of further services of the spade and pickaxe in Palestine ere finally defining its historical outlines in detail. Mr. Cook has indicated pretty clearly the composite character of the Davidic stories, and some of the steps in the development of the traditions.

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GREGORY'S INTRODUCTION TO THE NEW TESTAMENT

Introduction is here taken¹ in the broadest sense of the term. Three subjects are treated: the rise of the canon, the preservation of the text, and the character of the individual writings. The last of these topics is one to which chief attention is usually given in an "introduction," but this subject is here dismissed with less than 150 pages while about 400 pages have been given to the canon and about 250 to the text. Most readers will probably feel that this arrangement of material is unwise, but the reason for it is evident. The first two divisions of the book reproduce in the main the same author's *Canon and Text of the New Testament* which recently appeared in the "International Theological Library Series." To have discussed the additional topic at proportionate length would have doubled an already bulky volume.

As the *Canon and Text* was reviewed in this journal for April, 1908, the present review will deal chiefly with the supplementary matter in the new German edition. To the first part footnotes have been added giving quotations from the ancient authorities cited, and in the discussion of the text the author employs his new system of manuscript notation which he recently explained in his *Die Griechischen Handschriften des Neuen Testaments* (Leipzig, 1908). His method in brief is this. For 45 uncials already well known by letters, as Codex Sinaiticus designated by the Hebrew Aleph, the old notation is retained, and other uncials are indicated by numerals in heavy type, 046 to 0161. Fourteen papyrus fragments are designated P¹⁻¹⁴; for cursives ordinary numerals are used, 1 to 2304. Lectionaries are indicated by the letter *l* before numerals as *l*₁-*l*₅₄₇.

¹ *Einleitung in das Neue Testament*. Von Caspar René Gregory. Leipzig: Hinrichs, 1909. vi+804 pages. M. 11.20.

Textual critics who have for some time felt the need of a new scheme of manuscript notation are now presented with two possibilities, that of von Soden in his *Die Schriften des Neuen Testaments* and that of Gregory. Gregory's system is the simpler but von Soden's, when mastered, conveys more information.

The reader who wishes help upon the critical problems of New Testament literature will find very little to meet his needs in the present discussion. The author seems often to have quite ignored current critical difficulties. For instance, unless the reader was otherwise informed he would scarcely imagine that the authorship of II Thess. might be seriously questioned, or that there is a south Galatian theory, or that some reliable scholars doubt the integrity of II Cor., or that it is often doubted whether I Peter can have been written by the apostle, or that good reasons may be given for thinking James, Jude, and the Pastorals unauthentic. At other times the author is content to state his own opinion upon a critical point and to pass on without giving the reader reasons for the opinion. Many of these questions are now so important that even the general reader (for whom the present work seems to have been prepared) demands that the problems be discussed adequately.

If the present work receives any critical recognition it will have to be found chiefly in the writer's statements of his own opinions rather than in his arguments. He regards I Thess. the earliest of the Pauline letters, written from Corinth about 48-49 A. D., or possibly a year earlier. Paul wrote to the churches in *north* Galatia. At what time he preached there is not certain, but he may have made a detour into this territory from Lycaonia on his first missionary tour. The letter, however, was written from Ephesus soon after Paul's arrival there on his third journey about the year 50. The last chapter of Romans is perhaps a letter of introduction carried by Phoebe who, on her trip from Corinth to Rome, went by way of Ephesus. Thus it became attached to the longer letter and served also as a note of recommendation for her in Rome. First Peter has not been influenced by the Pauline letters but was written by Peter between 45 and 60 A. D., and there is no serious objection to supposing Peter to have been in Babylon. Colossians, Philemon, and Ephesians were written while Paul was in prison in Caesarea during the years 54-56, but Philippians was sent from Rome toward the end of the year 58. The Epistle of James is by James the "Lord's brother" who wrote from Palestine some time before the Fall of Jerusalem, and both James and Peter had some person near at hand who helped them with their Greek. Jude also is authentic, and only II Peter is pseudonymous. Hebrews is dated in 66 A. D., and was composed by

Barnabas at some place in Asia Minor, Greece, or Macedonia and probably for Christians in Palestine. The Book of Revelation is from the hand of the apostle John about 70 A. D. The gospel's origin is explained on the two-document theory. Mark probably appeared before the year 70, Matthew about 72-75, and Luke about 80. The third evangelist, who was Luke the "beloved physician" and companion of Paul, may have known the First Gospel, not at first hand but by report. Acts was written about 85 A. D., and the contradictions between it and the Pauline letters which are sometimes noted are thought to be mainly imaginary. The apostle John is also the author of the Fourth Gospel and the three epistles all written near the end of the first century. While Professor Gregory's opinions command a hearing because of his reputation as a scholar, it is very doubtful whether some of them could be critically defended.

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THE COMPOSITION OF MARK'S GOSPEL¹

Wendling's work on the Gospel of Mark has scarcely received the attention which it deserves. His previous volume (*Ur-Marcus*, 1905) exhibited a somewhat mechanical theory of first, second, and third hands (M^1 , M^2 , M^3) contributing their respective parts to our canonical gospel, when the student public was but just aware of its success in demonstrating that Mark as we know it is the synoptic *Grundschrift*. A century of critical conflict calls for a breathing-spell, after the achievement of so important a stage as this, before being urged to new labors of analysis. It would be so comfortable now to rest quietly at the point where Papias' Elder leaves us. Mark, having attended Peter as his interpreter, wrote down Peter's discourses as he remembered them. His order is imperfect because the discourses of Peter were occasional, and writing only after Peter's death he could not learn the true sequence, but for the rest Mark is a faithful transcript of Peter's discourses. This account of differences between Mark and other gospels satisfied the second century. Why not the twentieth? Wrede and Wellhausen, Loisy and Nicolardot are disturbers of the peace, and must expect even those who accept critical results up to the point above defined to manifest impatience when they tell us that even our earliest canonical gospel has between it and the real *beginnings* a long history of development through many stages, both oral and written.

¹ *Die Entstehung des Marcus-Evangeliums*. Philologische Untersuchungen von Prof. Dr. Emil Wendling. Tübingen: Mohr, 1908. 250 pages. M. 8.